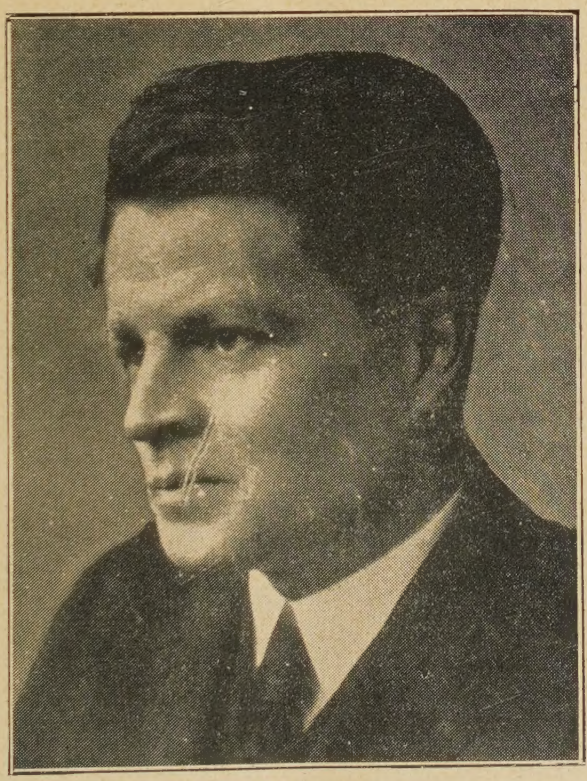
# UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

No. 294 (Vol. XXV.—3). MARCH, 1928. ONE PENNY.



REV. BASIL VINEY (Kendal).

(see page 40)

# Notes and News.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS:

It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

At Dundee recently in one week-end, there were 12 Sales of Work by as many different Churches, the Unitarians topping the list at £270, a Parish Church next at £240, and the lowest being £27.

The late F. W. Moore has left £200 to the Croydon Free Christian Church.

The London District and S.E. Assembly held a largely attended quarterly meeting at Essex Hall, on January 25th, when Dr. Rattray gave an address on "The Function and Education of the Unitarian Ministry," and at the evening meeting there was hearty community singing and a conference on Church Music.

The new Unitarian Church was opened and dedicated at Cambridge, January 21st-2, by special services to full congregations. The dedication address was given by Dr. Copeland Bowie; Dr. Gow presided at the Public Meeting, after the service; the speakers included Mrs. Sydney Martineau, Professor Courtney Kenny, Judge Herbert Smith, Dr. J. C. Flower and others The services on the Sunday were conducted by Dr. Flower and Dr. G. Dawes Hicks the preacher in the morning, and in the evening by Rev. E. Rosalind Lee, with Dr. W. H Drummond as preacher.

It is evident that the Men's League is now more alive. There has been an encouraging increase in activity and meetings in various places, and in the individual membership. There is to be a League Week-end at Great Hucklow, in May next.

A Conference of our South London Churches was held at the Croydon Free Christian Church, January 19th, when Rev. J. Hipperson opened an interesting discussion on "Has Unitarianism a Gospel of Salvation?" There was a goodly number of friends present.

At Ilford, Rev. S. T. Pagesmith has taken part in a newspaper correspondence defending the Unitarian position against theological objection raised by certain deacons of a local Baptist Church.

At the Walsall Unitarian Church a new Memorial Organ costing £400 has been installed and dedicated to the memory of those members who fell in the Great War, Rev. H. Warnock, the minister, conducting the service, January 19th.

Rev. C. W. Townsend has conducted a very heartening Week-end Mission at Lydgate Chapel, Yorks., January 14th-17th; also a series of services and meetings at Chapel Lane Chapel, Bradford, splendidly successful, concluding on January 31st.

## A THOUGHT TO THINK

THE BEST THINGS ANY MORTAL HATH ARE THOSE WHICH EVERY MORTAL SHARES.

—Lucy Larcom.

The Annual Meeting of members of the Brahmo Somaj in England, was held at Essex Hall, London, recently, presided over by Mr. N. C. Sen, O.B.E. Rev. Dr. Tudor Jones gave an address on "Rajah Ram Mohun Roy and Keshub Chunder Sen in England."

The Social Service Union of Unitarians has 53 Churches and other Societies affiliated.

The National Conference Committee discussing the amalgamation scheme on February 9th, rejected a proposal to add the phrase "and KINDRED Churches" to the name of the new Assembly.

A cloud is cast over the congregation at York Street, Belfast, by the illness of the minister, Rev. A. L. Agnew. We join in earnest wishes for his speedy recovery.

Sales of Work: Croydon £256, Cheltenham £35.

On January 22nd, a crowded Church assembled at Wallasey to hear Dr. L. P. Jacks preach.

The Men's League held a very successful Rally at Mill Hill Chapel, Leeds, January 28th, preacher Mr. T. Manning, of Malton, and in the evening Mr. F. G. Jackson spoke on "Our Churches Need of a Forward Movement," and his address was followed by discussion.

The Council of the Toc H. movement has decided that Unitarian Ministers cannot be padres in that body, as they must be of the Christian religion, that is, of their notion of "Christian."

The Annual Meeting of the Northern S.S. Federation Homes Committee at Bolton, February 4th, reported receipts of £5,400 in the past year, and guests had spent a cumulative period of 2,400 weeks; over 1,500 persons had visited in organised day parties and been supplied with meals, and the financal position of the Homes is better than ever before.

At the Stand Chapel, the 2nd Annual Service of Youth by young people was conducted by Mr. Donald Kay, B.Sc., and the address delivered by Miss Doris Taylor-Jones. On February 4th, at the Band of Hope 21st birthday party, Mrs. Thackray gave an address on the danger of drinking alcohol.

Our Macclesfield King Edward Street Chapel has 130 members, including eight new ones joined during the past year. The congregation is healthy and active under Rev. T. Paxton, its minister.

MINISTERIAL CHANGES.—Rev. C. A. Piper has had public welcome January 17th, to his ministry at West Kirby; Rev. J. McNeill, of Stannington, has accepted an invitation as minister of the Rawtenstall Unitarian Church; Rev. Constance Harris has been inducted into her ministry at Highland Place, Aberdare.

# THE DEBTS I OWE.

If I would true and honest be,
And pay the debts I owe,
I then can look men in the face
As through the world I go.

What are the debts I ought to pay?
What has been given to me?
My body and its energy;
My mind and spirit free.

Without these I can nothing do,
Without them nothing be;
So all I have is surely due
To God and man from me.

My duty then is plain to see:
To give to God and man,
My life and what was given to me
To further God's great plan. H.

# Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

## PAUL: HIS CONVERSION.

How long Paul attended the school of Gamaliel, we do not know. But he learned to be a rigid and enthusiastic Pharisee, though his teacher would seem to have been of a milder cast of Judaism. We are told that he was a young man who witnessed the stoning to death of Stephen, the first Christian martyr. A man of his earnest and deeply religious temperament may well have been partly unconsciously more struck at that time he would have admitted to himself, by the firmness of Stephen and his confidence of a reward in heaven. But at the time he still remained a strict Pharisee, who regarded Jesus as a blasphemous heretic claiming to be the Messiah of his nation. Meanwhile the Christians were growing in number and influence, though the book of Acts may well have exaggerated both. Hence the sterner authorities at Jerusalem determined to prosecute them and to bring them to a trial before the Sanhedrim at Jerusalem.

They looked about them for a leader of the expedition, which was about to be sent to Damascus, where there appears to have been a considerable congregation, and it occurred to them that no one was more fitted for the post than the enthusiastic young pupil of Gamaliel. In this way Paul was sent out at the head of a small company upon a task which strongly appealed to him at that time. The little party journeyed northward until they came near to the ancient city. No doubt the future Apostle was making his plans for the apprehension of the members of the hated sect. Yet from his very nature it seems probable that he thought more than once of the heorism of the dying Stephen and wondered how it was that he met his death so patiently and with such gracious forgiveness of his adversaries upon his lips. Yet for the time being his sturdy conviction of the absolute truth of his Jewish faith sent him steadily forward.

Then as it seems to me a sudden desert-storm swept down upon him and the doubts of the justice of his expedition forced themselves upon him once more with irresistible power. He may have been actually struck by lightning, for his "Letters" give hints of some weakness of his eyes, which attended him throughout his Christian missionary journeys. The accounts of his conversion in Acts differ in minute particulars, though those differences may have been due to the author, who must have learned the story from Paul himself. But none of them indicates that his followers either saw what he saw, or heard what he heard. Some of them said "It thundered," while others said "A voice spake unto him." But they none of them professed to have heard what the voice said. Hence I am driven to the conclusion that the vision was subjective enough. In later times he had more than one such vision, which was hidden from others but seen clearly in his own soul. So the doubts which he had stifled during his journey were resolved. He knew that he had been wrong and that for the rest of his days he must no longer "kick against the goads" but be the most devoted follower of him whom he had persecuted.

That to me is the simplest explanation of the story of his conversion. He himself felt that he had had a direct call in his soul, which he regarded as equal to the verbal call of the older Apostles.

DEATHS.—Mrs. W. W. Male, Bridport, November 22nd, 76; Mr. Richard Phillips, Plymouth, November 27th, 73; Mrs. Walker, Trowbridge, December 14th, 94; Mrs. W. J. Woolley, London, January 18th, 47; Miss L. A. Mott, Cheltenham, January 19th, 72; Miss Perry, Frenchay, 94; Mr. Alex. Dunn, Gloucester, 82; Mr. A. H. Paterson, Hampstead, January 16th; Mr. J. M. Kelley, Manchester, January 16th, 89; Mr. E. A. Steinthal, Bramhall, January 22nd, 68; Mr. T. H. Pollard, South Shore, Blackpool, January 22nd, 68; Mr. Ralph Saxton, Hyde, January 19th, 76; Mr. Robert M. Ninch, Larne, January 22nd, 84; Mrs. Lilian Gardiner, Cardiff, January —, 27 years; Sir Arthur Holland, D.L., J.P., Wimbledon, January 8th, 85; Lady G. O. Trevelyan, Stratford-on-Avon, January 26th, 81; Mrs. A. Payne, Lancaster, January 16th, 64; Lieut.-Colonel C. G. Webster, F.R.C.S.E., Ryde, I.W., —, 56; Mr. John Vinycomb, M.R.I.A. (Artist), London, January 27th, 94; Mr. James Osborne Smith, F.R.I.B.A., Wallington, January 29th, 80; Mr. J. J. Bowles, of Southport, at Madeira, January 31st; Mr. W. Channing Watkin, Clevedon, January 13th, 82; Mr. Edwin Tate, London, February 14th, 80; Mr. D. McEwen, formerly of Brixton, February 5th, at Las Palmas, 80.

# The Gospel of Unity— STUDY COURSE (7).

## (10) THE UNITY OF ALL CLASSES.

Who has not heard of "the Class War"? Political parties charge each other with promoting it. The Labour Party are accused of waging class war, and they throw back the allegation upon the anti-Labourites. Where there are opposing class interests both sides are participators in the strife. It is a state of things which makes the moralisation of human affairs most difficult if not actually impossible. The Unitarian fundamental principle of Unity implies that this war of classes is inimical to human welfare, destructive of morality and stands in the way of all practical religion.

Professedly Christian people who desire to apply the Golden Rule to all human affairs and who wish to see the whole community governed on the principle of equal justice to all people, are under logical obligation to devise ways and means to put an end to class war. To preach—"Love thy neighbour as thyself" on the Sunday and make profession of belief in it, is not enough, and counts for very little, if there is no effort on their part to realise that belief in the right adjustment of classes towards each other. A treaty of peace on all matters of class antagonism is urgently necessary in the interest of the whole community. The Churches seem afraid to touch such matters in which it is manifestly their duty to lead, as reconcilers and peacemakers. The kingdom of heaven which they pray to come upon earth, does not come itself apart from human effort. It comes only as the expression of a strong desire for it, embodied in action that is effective for its realisation. What can the Churches do? Can they initiate conferences to find out the causes of antagonism? Would it not be helpful to have week-night or other meetings for investigation and study of such social problems? What is needed is more knowledge of causes and remedies, more light on these things. To seek the light, to make more possible the practical application of Christianity to this and other problems is obviously an imperative duty laid upon all professedly Christian people. The reconciliation of opposing interests is possible as soon as all concerned are resolved to make it so. All that is right is possible if there is faith that it is. The faith that can remove mountains of difficulty can and will justify itself in the ultimate harmony and unity of all classes.

[Suggested points for discussion :—The Class War; Moralisation of Society; Equal justice; The Golden Rule; A Social Treaty of Peace; The Duty of the Church.]

## (11) THE UNITY OF ALL NATIONS.

Surely Tennyson's dream of the "Federation of the world" is destined to be fulfilled. The signs of the times all point that way. The "Wireless" is in a sense making the whole world as one. The international combinations of capital, trade, and commerce indicate the same trend. The Labour organisations of various countries are affiliating together and arranging to act in unity. The League of Nations is aiming to include every country on earth in its membership. The meaning of such developments is unmistakeable.

This tendency indicates inevitably that the brotherhood of the nations is on the way to real fulfilment. That will be a great step towards the more complete unity of all mankind. The Unitarian doctrine of the Brotherhood of Man first existing as an idea and a theoretical belief, is like all other true ideas—becoming translated into a universal fact. It is yet a long way from its complete realisation, but there can be no doubt as to the direction of progress that way. Even the opponents of the idea are unconsciously working in its favour. Their efforts to crush competition and to create combinations and huge Trusts or gigantic monopolies, are sure helps to the one end. There is a predestination in progress that develops a necessity which is "the mother of invention."

The reasonable optimists may take courage in all these signs. No set-backs can stem the advance of the oncoming tide. The power of truth and right is irresistible, "for we can do nothing against the truth but for the truth" (II. Cor. 13-8). All opposition evokes the stronger effort in its favour, just as the consequences of all error are bound to teach its rectification. Again we see how true it is that "there is a Divinity that shapes our ends rough-hew them how we will." That shaping is not done for us, to save us from the effort, but we have to do it or it is not done at all, and the Divinity works within to will and to do its good pleasure. All opposition brings its suffering which at last compels us willingly to choose obedience to the inward heavenly urge. This is true of collective humanity nationally and internationally.

The ultimate Unity of all nations is therefore certain to become a fact. The blunders of national governments cannot prevent it. National jealousies and greed, will be dissolved and dissipated as fading dreams, by the all conquering might of friendship and goodwill. The wastes of war and the griefs and bereavements of murderous strife will trouble humanity no more when that blessed time arrives. And it will arrive, for there is nothing more sure. The world of man-

kind was created for Unity, designed to make it real to all men.

[Suggested points for discussion:—The Federation of the world: Internationalism; The League of Nations; The Inevitableness of Unity; "We can do nothing against the truth."]

(12) THE UNITY OF MAN WITH GOD.

The unity of mankind in harmonious life, is also the unity of all mankind with God. The collective will of humanity, by that unity, comes into agreement with the will of the Creator. The great at-one-ment then is complete. Then the Prayer of Jesus, "Not my will, but thine, be done!"—becomes fulfilled. This agreement with the Divine Will is what Religion means. It is that and that only which is Religion. All the theological idolatries and superstitions have been ignorant gropings and childish attempts to get into that agreement. The more crude man's conception of God the more coarse and immature have been his ideas of worship and theological belief. As in the increasing vision of truth he gradually came to a worthier conception of the Divine Nature, his ideas of divine service and co-operation with God have been purified from dross, found more noble expression and assumed a more trustful attitude. In the teaching and example of Jesus that great ideal is set before us, of Unity with God in the doing of the Divine Will.

As man individually endeavours to realise this agreement with the All-Perfect, in thought and feeling, in word and deed, in actual conduct and life, so does he more richly realise his own blessedness. It is by such personal loyalty to the Highest in individual example that the community is leavened with the same spirit. The permeation of that disposition from man to man operating in the mass of society is what makes right human relations in all social and public affairs, creating the perfect society and the perfect life. The righteous dispositions of its members makes the righteous community and realises heaven on earth. Thus are we called by the necessities of human nature to be fellow-workers with God and to share with Him the glory and the joy of a divine life.

"Thy kingdom come, Thy will be done on earth!" is the prayer of mankind for unity of feeling and conduct with the will of the Heavenly Father. That prayer is expressed in action by all efforts after reform and improvement, by every attempt to do the right, by all extensions of social and international justice. Goodwill between man and man, class and class, nation and nation throughout the world, means goodwill towards God, loyalty to Him, unity of effort with Him.

This unity with God is that for which every human being is created. It is that for which the community exists, and for which every nation and all together are intended. God works through human agency for that divine consummation. He desires all mankind to come into perfect union with Him. That is His fatherly love for all mankind. There is nothing more sweet, more noble, glorious or beautiful, than to be actively engaged in making this unity with God.

[Suggested points for discussion:—The true At-one-ment; Thy Will be done; Prayer in action; Co-operating with God: God needs man's help.]

(13) ONE DESTINY FOR ALL MANKIND.

In the providence of God it is evidently intended that His kingdom of Heaven shall become a reality for all mankind on earth. In the present stage of human evolution here that cannot yet be reached. It is dependent on the right kind of education, upon development in the practice of truth and righteousness. Consequently for all who have passed through this earthly existence heaven in its fuller sense cannot be realised until a perfect state of society exists for them, in a further stage of life beyond the grave.

That there is a future life beyond this there is no good reason to doubt. In this world we see that the plant and tree are constituted to realise completely their fullest possibilities. But in this stage of existence man cannot do that. He requires more time and further experience. It is reasonable to believe that he also is designed and therefore intended to fulfil all the possibilities of his nature, and that if the present span of life is too short for that, there is provided a further extension of it elsewhere and under other conditions to enable him to fully realise himself. This belief in a future life suggests the idea of immortality—that man never dies, and that it is only his bodily form that perishes. The fact that nothing that exists is ever destroyed, that every particle of the fleshly body that changes in death still exists in some other combination, and that the substance of every material atom is imperishable, is reasonable evidence that man's ego or self that lived within the body is equally imperishable. The further belief that the Spirit of man is created out of the spirit of the Creator of the same nature as His, means that the nature of man—of his spirit or soul—is as immortal as the nature of God and that man can never die. That being admitted, indicates that the universe is the school in which man is being educated towards perfection through the developing experience of eternity, and that this earthly existence is just the early stage of a life that never ceases but continues in unending progress for ever and ever.

If it be the purpose and intention of the Creator that every human being shall reach the perfection of all the possibilities and capacities of human nature, it is evident that the Being that can create those possibilities is also able to secure their complete fulfilment. It is the Unitarian belief that the Creator is impartial, that He has no favourites, and that all human beings are equally precious to Him; that as a Father he loves all alike and that it is His will that none shall be lost to Him but that all shall reach the

divine perfection. That is universal salvation from everything that is injurious to human welfare or stands in the way of the realisation of heavenly happiness and joy. Such happiness will always consist in wholesome activity and helpful service—the harmony of wills acting in loving and loveable accord, the joy of ever ascending ideals and progress in realisation, the music of doing noble things and the making of the immortal life "One grand sweet song." This is the great destiny of Man, of all human souls, the same for all without any exception—One grand destiny of everlasting life in heavenly perfection.

[Suggested points for discussson :—The right kind of education ; Necessity of a Future Life ; Immortality ; The School of Eternity ; Fu filment for all.]

# The Unity Fellowship.

President : Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer : Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members : Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary : H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

The members of the Fellowship and our readers generally will be interested in the fact that a week-night Study Circle consisting of seven men ranging from the ages of 27 to 52 years, with their minister, Rev. W. Holden, at Wolverhampton, as leader, has sat for examination on January 10th. The subject was the Study Course on The Brotherhood of Man. The conditions of examination are given below. The papers were sent up to the President of the Fellowship to adjudicate upon them as examiner—Rev. Arthur Fox, M.A., of Todmorden. The two oldest men, 52 and 48, made the highest number of marks, and Dr. Mellone, Secretary of the British and Foreign Unitarian Association, has awarded them two book prizes, (1) "Liberty and Religion," a hundred years of Unitarian history, 1825-1925, and (2) "The Apocrypha—its Story and Messages," the winners being Mr. W. C. Salter and Mr. C. A. Grant. Mr. Fox in his report says that "the papers show much promise" and he congratulates "the Teacher on his class," in which the Fellowship who read this account will all join. Mr. Holden gives his opinion of the value of this work at the request of the Editor.

Here follow the regulations of the examination :

UNITY FELLOWSHIP STUDY COURSE.

THE BROTHERHOOD OF MAN

EXAMINATION, JANUARY 10th, 1928.

Instructions to candidates. Two hours allowed.

(a) Number the pages of your MSS.

(b) Write your name, address, and age on page 1.

(c) Answer no more than SIX questions, two (or more) of which must be taken from Section II., one of these being the Essay.

Section I.

1.—"In him we live and move and have our being." Who spoke these words, and to whom? What is the teaching set forth therein?

2.—What are the arguments from physiology, psychology, or anthropology in support of the statement that "mankind are one family"?

3.—How would you prove to a sceptic the assertion that "all men are mutually dependent?"

4.—What is the duty of the strong to the weak? and why is ability or any other blessing a "gift in trust"?

5.—What are the "forces against Brotherhood"?

6.—Write a short essay on "Co-operation."

Section II.

7.—What are the relations between the Individual and the Community?

8.—In what ways are the peoples of the world becoming more interdependent?

9.—What is the connexion between Brotherhood and the League of Nations?

10.—What steps would you advocate being taken towards the "outlawry of war"?

11.—What are the Societies and Organisations best fitted for the teaching and exemplification of the Golden Rule? How do they attempt to carry this out? How could they be strengthened?

12.—Write an essay on one of these subjects :

(1) "The Brotherhood of Man."

(2) "What Brotherhood means to me."

## HOW THE STUDY CIRCLE HELPS.

By THE REV. WILLIAM HOLDEN.

The editor has asked me to give a short account of my experience in connection with study circles, what help they give, and how they are conducted.

My experience goes back 20 years, when I was a young member of the Home Reading Union, where I learnt the value of young people meeting together with that "intellectual seriousness" commended by Matthew Arnold. Among other things, a sense of humour was cultivated amongst us, and priggishness was thereby avoided. Since

then I have attended W.E.A. classes, University Extension Lectures, and similar organisations for the furtherance of education among the otherwise uneducated.

Because of the great benefit study circles have been to me I am anxious to pass on to those similarly placed as I was this simple yet effective method of mutual culture. I have found the study circle most successful among young men round about 20 years of age; I have found that to mix the ages or the sexes makes against success. The most important factor is undoubtedly an efficient and persevering leader. Almost any subject can be studied, but speaking generally, they must be of a non-vocational character, and tending to idealism. I have found Church History, particularly the history of Unitarianism, very suitable; psychology, but only if the leader knows his subject, and then to be of a practical character, such as "The Art of Thinking" or "Practical Self-help"; it may not look it on paper, but the History of Doctrine has proved to be interesting—even thrilling. The notes provided from time to time in the pages of this magazine I have found to be excellent as a basis for such a circle, and the award of prizes by the B. and F.U.A. has proved a veritable means of inspiring concentration and perseverance which otherwise is apt to lag.

It is essential that the numbers be kept within limits—say nine or ten or less—if there are more, then it is better to have two smaller circles than one unweildly one. The circles meet weekly, at the Church or at the home of the leader—preferably, I think, the latter. I have always found two hours all too short, but there must be a time limit. The leader sets the ball rolling with an informal talk on the section for the evening, asking questions from time to time, and not minding occasional interruptions. If there can be the happy combination of definite teaching with informality and good fellowship, then you have attained the ideal. After the introductory talk, then let the tongues wag. It is good generally to keep to the subject, if you can, but there is no harm done by allowing all sorts of things to be discussed as they arise for the last half-hour or so.

I encourage the taking of notes, but do not insist. The leader must have a list of books bearing on the subject to recommend, and it is found that the members hie themselves off to the lending library and to the second-hand book stalls to get these. The courses published in this magazine have the advantage of offering at half-price books recommended if they are published by Essex Hall. I have known many cases where books acquired thus have formed the nucleus of a private library—always a thing to encourage among young men.

The benefit of study circles is difficult to estimate. I have found invariably that they are the means of getting together the keenest Church workers and potential and actual Sunday school teachers. The intimacy of the circle cements friendships, and a loyalty to the Church in her highest manifestations is thereby fostered. As I have already written, study circles are simple to organise; all that is required is tact, especially at the inception; the setting aside of one evening per week; and a leader who is genuinely desirous of helping young men who have had the advantage only of elementary education, willing to devote the time and energy required in the preparation of the studies.

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## THE FOLLOWING IS FROM OUR ABERDEEN CALENDAR.

"We who meet in this church are free thinkers and free worshippers. It is our task to ally the spirit of devotion with fearless enquiry.

Free to witness for Right, for Justice, for Peace, for Truth; free to judge every idol of man in the light of reason; free to travel the wide world over in the search for that which our souls desire. We set out, you and I, upon this adventure of faith, an adventure which goes on and on. For a night we encamp; serenity steals upon us as we gaze into the depths of God's great Secret. The vision fades but leaves as memorial an Ideal. On the morrow we strike our tents and move on and up into the hill country, mist-enshrouded and unexplored."

"The valleys past, ascending still
Our souls would higher climb."

At Aberdeen a branch of the Unitarian and Free Christian Peace Fellowship has been formed with a membership of 40, and the Church Roll is steadily being added to We are fortunate in securing Mr. Leslie J. Belton as our minister, and anticipate increased prosperity under his leadership. In a few years this congregation will be celebrating the centenary of the Unitarian movement in our city.

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Never was opportunity more widely open for united Christian effort. . . . The place is ready for every qualified man who is at pains to use it. What of you, my friend? You criticise, perhaps fairly, our inadequate or halting work. Take your rightful place with us, and help to mend and speed the enterprise.—The Archbishop's New Year Message.

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The Jubilee Bazaar, Bolton Unity Church realised £425.

# Rev. Basil Viney, Kendal.

Rev. Basil Viney, minister of the Kendal Unitarian Church, is a native of London. He was born in 1892 and on leaving school took up clerical employment in a railway office.

At one time a member of a congregational church (though never "orthodox" in theology) he soon found his way into the Unitarian movement, joining the congregation at Highgate in 1913, and shortly afterwards engaging in open-air work and lay preaching.

Always a pacifist by conviction, he joined the "no-conscription" movement during the war, and as a conscientious objector he worked on the land for three years, his activities as lay preacher being continued whenever possible. It was then that he first thought of entering the ministry in a professional capacity. In 1919 he became a "Pioneer Preacher," and in that capacity undertook ministerial duties at Unity Church, Islington. He remained here for 5½ years, during which time he qualified as a minister under the National Conference home study course.

Amongst the activities which he inaugurated at Islington were a discussion circle, an orchestra, and a rambling club for the purpose of nature study.

In 1925 he moved to the North East coast, where he took charge of two Churches, South Shields and Sunderland, and under his ministry the work at both these churches received considerable stimulus.

In August last he entered upon his ministry at Kendal, and already he has made a very marked impression by his vigorous expositions of our simple faith and its application to the problems of everyday life. He has a message to deliver, and he delivers it with earnestness and sincerity.

# Kendal Unitarian Church.

Kendal Unitarian Church is the oldest Non-conformist place of worship in the town. At the time of the Act of Uniformity (1662) the "Presbyterian Vicar" conformed, and so deprived the local Non-conformists of clerical leadership. The lay Presbyterians and Independents held meetings for worship as opportunity afforded during the time of persecution, though it appears that just before the Act of Toleration was passed these two bodies united their forces and secured the services of a Minister.

The present Chapel was built in 1720, and by that time the congregation was so far advanced that no theological test was enforced either on Minister or members. At one time Trinitarian (even probably Calvinistic), the older theology had gradually given place to a broad and tolerant Arianism.

Meanwhile another local congregation had likewise been finding its way to the broader faith—this time a Church of Baptist foundation, itself an offshoot of an orthodox congregational body, and definitely Unitarian in outlook from its foundation in 1810. After a short life of about 9 years this body threw in its lot with the older movement, bringing with it new life and vigour.

In the nineteenth century the church was fortunate in securing the services of a number of capable ministers, most of whom were long resident in Kendal. From 1796 to 1833 the pulpit was occupied by Rev. J. Harrison; 1833-1866 Rev. Edward Hawkes; 1878-1886 Rev. James Macdonald; 1887-1917 Rev. H. V. Mills, all of whom distinguished themselves as citizens no less than as ministers, and all of whom were also noted for their interest in social movements and their pronounced democratic sympathies.

In more recent years the pulpit has been occupied by Rev. C. E. Mercer and Rev. W. Stephenson, and it is a curious fact that the Rev. Basil Viney, the present minister, is the third who has come to Kendal from Sunderland (his immediate predecessor, Rev. W. Stephenson being the second).

Under Mr. Viney's leadership there is ample evidence of a real revival, and not only has the attendance—particularly at the evening services—steadily and consistently gained, but there has been a re-awakening of interest in many directions connected with the corporate life of the Church.

As an example, it may be mentioned that recently two courses of sermons have been given—one on "Religion" the other on "Free Thought in Religion." At the conclusion of each course opportunity was given, after service, for questions—either written or verbal—arising out of the series, these questions being answered by Mr. Viney. So successful was the innovation, and so much interest was aroused, that it is being continued, as a further experiment, on one Sunday in each month.

Although the church, in common with most other religious organisations, has had its difficult periods, it appears to have entered upon a new era, and under such leaders as its present minister is bound to maintain its tradition as a force that makes for all that is best in the life of the individual and the community.

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The Warwick Unitarian Church it is said, draws the largest congregation of all the Churches in that town.

# Literature.

"Prayers," by the Rev. J. Estlin Carpenter, M.A., D.Litt., D.D., formerly Principal of Manchester College, Oxford. The Lindsey Press, 5, Essex Street, Strand, London, W.C.2. 2s. 6d., nett.

The Rev. V. D. Davis has worthily fulfilled the wish of the late Dr. Carpenter in making this selection of prayers. From a considerable collection covering the years at Mill Hill Chapel, Leeds, 1869-1875, the College years in London, 1875-1889, and at Oxford from that time onward, what has been most charactertistic of Dr. Carpenter's mind and life is represented in this little volume. As prayers the expression is natural, reverent, breathing throughout the spirit of loving trust, and with an utter absence of any suggestion of fear. There are prayers for congregational use, and for other special occasions, and a selection of those used in the College Chapel.

Ministers and others who are called upon to conduct public worship may find in this collection just the help they may need, free from the objectionable expressions contained in many other collections, and they are sure to regard it as a very acceptable memorial of Dr. Carpenter's reverent and devotional spirit.

In "The Individualist" for January, Mr. Arnold Lupton on "Church and State," suggests how he would alter the wording of the articles, creeds, and services of the Church of England Prayer Book, to make them more reasonable and acceptable, and give freedom from all compulsory dogmas. "Personal Rights Association," 7, Victoria Street, Westminster, London, S.W.1.

"Reports of Addresses" at the Conference on "Organised Religion and the Social System" held at Manchester College, Oxford, Easter, 1927, under the auspices of the Fellowship of Youth, is a considerable pamphlet including papers on "The Causes of Poverty," "The Social Function of the Church," "The Voluntary Worker and Social Problems," "The Social Implications of Christianity," "The Fellowship of Youth and its Message," and "The International Aspect" of the problem of Organised Religion and the Social System. There is much in these addresses to compel thought, and suggestive as to lines and methods of study. Little appears to have been said either in the papers or in the discussions concerning the causes of social warfare of industry and commerce, and the way to establish social harmony and peace, but the fact that the Fellowship of Youth is attempting serious study of the attitude of organised religion towards the great social problem is an encouraging sign. The younger generation cannot be too well prepared to tackle the huge task of the New Reformation in social ethics which it will be theirs to bring about. Whether the Report is for sale or for free distribution is not stated, nor from what address it may be procured. The Publications Secretary, 58, Redington Road, Hampstead, London, N.W.3, can supply information.

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## SUNDAY ANNIVERSARIES.

(Topics suitable for Sermons or Sunday School Lessons).

By Dr. A. D. TYSSEN.

MARCH 11th.

1619.—Two women burnt at Lincoln on a charge of witchcraft.
1672.—Declaration of Indulgence by Charles II.
1702.—The first British daily newspaper started called the "Daily Courant."
1722.—John Toland, Deistic writer, died.
1793.—The reign of Terror began in Paris.
1819.—Sir Henry Tate born (M.U. 433).
1848.—Henry Wheaton died (M.U. 279).
1874.—Charles Sumner died (M.U. 383).

MARCH 18th.

1123.—Ninth General Council at the Lateran Palace in Rome.
1612.—Bartholomew Legate burnt in Smithfield.
1799.—Resolution to establish a Church Missionary Society.
1904.—Rev. Joseph Freeston died.
1916.—Rev. Stopford A. Brooke died.

MARCH 25th (Lady Day).

A.D. 34-Day of the Passover kept by Jesus.
1409.—The 16th General Council meets to deal with the schism in the Church.
1585.—James Paleologus burnt at Rome.
1672.—Royal Assent given to the Test Act.
1710.—Matthew Tindall's works ordered to be burnt.
1712.—The Occasional Conformity Act commenced.
1736.—The Law against witchcraft repealed.
1754.—Lord Ardwicke's Marriage Act commenced
1807.—Act abolishing the slave trade in the British Empire.
1845.—An Anglican Sisterhood started at Park Village West.
1890.—Unitarian Church at Kirkcaldy opened.
1896.—Free Christian Church at Northampton founded.

APRIL 1st.

1556.—Two martyrs burnt at Rochester, one being a widow.
1578.—William Harvey, physician, born.
1732.—Haydn, musician, born.
1786.—Sir Thomas Fowell Buxton, born.
1872.—Rev. Frederick Denison Maurice died.

# The Man we Follow.

Humanity has produced its great Leaders, God inspired men. They are a noble company. And amongst them all there is one name above every other name—the Man Jesus of Nazareth. He was a real Man, born of human parents—Joseph and Mary, having the same human nature as other men, subject to the same experiences of joy and sorrow, of struggle — temptation — and victory. His closest neighbours and friends knew him as the Carpenter and "the Carpenter's son." This humble workman of Nazareth became the world's greatest prophet, the grandest revealer of God the Heavenly Father.

In religion he stands above all other Teachers in the universality of his message: God the everlasting Father of all mankind caring for all His children as a good shepherd cares for the whole of his flock, taking every necessary means to rescue the wanderer and to save the lost; loving all alike—those who obey him and those who, behaving as his enemies, are opposed to Him. This eternal Fatherhood of God to all human beings—not to Jews only, but equally to the Samaritan and to all Gentiles of every nation,—is the foundation truth of the most glorious gospel of good news that has ever been revealed to mankind.

From this sublime truth it necessarily follows that as God is the Father of all, then all men are members of God's family, created for brotherhood, members one of another. "All ye are brethren," said Jesus. "Inasmuch as ye have done it to one of the least of these my brethren ye have done it unto me." In these and other similar expressions he enunciated the universal Brotherhood of Man, the unity and solidarity of all mankind, as the ideal to be realised ultimately in the life of the whole human race.

How is it to be fulfilled? By the practice of the Golden Rule in all human affairs—the doing unto others as we would that they should do unto us; by loving our neighbour as ourself; by doing what is right—everyone to everybody. Then will there be the harmony and peace and joy of heaven upon earth, the realisation of the kingdom of God.

# The Women's League.

The Manchester District League held its winter quarterly meeting at Brookfield Church, Gorton, January 14th, with 160 members attending and 26 branches represented. At the afternoon service Mrs. Cottier gave an address—"A New Year's Message"—on the right kinds of progress. After tea the meeting was presided over by Mrs. W. C. Hall, when Mrs. Cottier expressed a hearty welcome to the visitors, and a resolution was passed concerning the amalgamation of the B. and F.U. Association and the National Conference to constitute one General Assembly and it included suggestions as to bodies to be represented or affiliated. Mrs. Woodhouse explained the amalgamation scheme before the discussion and resolution.

At Lydgate the League branch helped in arrangements for the Tuesday's meeting of the four day's mission conducted by Rev. C. W. Townsend, January 14th-17th.

At the Narborough Road Free Christian Church, Leicester, the branch of the League raised £100 in aid of Church Funds during the past year.

The Belfast District League held its quarterly meeting at the Mountpottinger Unitarian Church, January 27th, when Mrs. Eustace Thompson conducted service, and after tea Miss Willa Sayers, B.A., addressed the meeting on "The Adult School Movement," Miss Eileen Andrews, of Comber, President, conducting the proceedings.

At Chester the League branch of the Matthew Henry Chapel observed January 29th as League Sunday by having the Chapel services conducted wholly by some of its members. Mrs. W. G. Orrett conducted the devotional part at the morning service, Miss L. Orrett reading the lessons, and Mrs. Travers Herford was the preacher. In the evening Mrs. P. Leech took the devotions, Mrs. Cecil Williams read the lessons, and Mrs. A. W. Willmer gave the address. The choir consisted of ladies and lady members took the offertories.

At Bristol, Lewin's Mead, under the auspices of the Women's League, Miss G. M. Davis, of Gloucester, gave a dramatic recital, January 25th, in aid of the Repair Fund. Her characterisations were vividly and excellently portrayed.

The Annual Meeting of the Leeds Women's League was held, January 23rd, preacher Rev. W. L. Schroeder, and the President, Mrs. Briggs, conducted the business meeting when the reports and accounts were passed and other matters transacted.

The London District League Annual Meeting at Essex Hall, February 3rd, Mrs. J. C. Drummond presiding, had 14 branches represented. Mrs. Blake Odgers presented the accounts and Mrs. E. R. Fyson the Annual Report. After tea Mrs. Oram conducted service and gave an address on Dr. E. E. Hale's Lend a Hand mottoes. Various members took part in other business and Mrs. Helena Normanton, B.A., gave a fine address on "The Work of Josephine Butler."

At Cheltenham League quarterly meeting, Jan. 23rd, Miss Ruth Nettlefold, of Birmingham, gave an address.

At Sidmouth, the League branch organised a sale of work, December 15th, and an entertainment, February 1st and 2nd.

The League branch at Torquay recently raised £22 for Church funds.

A New Year's Social was successfully organised by the League members at Bridport.

At Lewin's Mead, Bristol, the League held a meeting, February 1st, when Mrs. Noble read a paper on The Argentine.

The fifth annual meeting of the Birmingham District League was held at the Church of the Messiah, February 4th, with service conducted by Mrs. Rossington; Mrs. Athelstan Tayler reported later on the work of the publications department. The business meeting was attended by representatives from twelve branches. Two new branches have joined during the year, making a total of 15. The annual business included the election of Rev. Wilna L. Constable as vice-president.

The S.E. Wales District League held a meeting at Highland Place, Aberdare, February 6th, with five branches representated. Miss A. G. George presided and there were addresses by Mrs. Lilley of Leicester, and the Rev. Helen Phillips.

# Unitarian Missionary Work

By The REV. WILLIAM C. HALL, M.A.

## (2) THE PUBLIC NEED FOR OUR MESSAGE.

If, as I believe and have stated, multitudes are rethinking their way to religion, it surely behoves us to give what publicity we can to our opinions. This was done when the Bible was generally accepted as the basis of belief, and the Unitarian Handbook, containing "six hundred Scriptural illustrations of Christian Unitarianism" compiled by the Rev. Robert Spears, made perfectly plain the position and views of the average Unitarian. This kind of book is, I think, not yet obsolete, in view of what we see of Fundamentalism, which may yet have to be fought with its own weapons of debate. But we have to-day to show how Unitarianism stands in relation to the findings of science and to the reason of the ordinary men: for it is by these that change in religious thought is being effected. The ordinary man has come to believe what he did not believe a few generations ago, that science can tell him the truth about things, about the world, and himself, and possibly about God, and that his reason is trustworthy. He is ready now to attend to religious views that are scientific and rational, and he is anxious. I say this from what seems to me to be the unusual output of religious literature which is intended to meet him in this respect and which is commanding uncommon sales. Most publishers are engaged in it, and one firm may be particularly mentioned, that of Ernest Benn, for books in its wonderful Sixpenny Library and its new series of "Affirmations."

I write thus not simply to show that there is a market for a certain kind of book, but to state that that market shows that there is a mind for a certain kind of instruction, which Unitarianism is in the unique position to serve. It has long had a literature which this new literature does not controvert but substantiates, and which, if our people would make a good effort to circulate, would be of great public service. It is, of course, difficult to speak without the prejudice of one's own theological position, but I would say that our literature does seem to me to bring to particular points much that this new literature represents. Of course, that is what denominational literature should do.

The public need of our message lies in the fact that people who are rethinking their way to religion require not only a broad way, in which they will be vaguely religious, but a particular, definite way in which they can be closely associated with others. Men in all their thinking tend to fellowship; and those who are reading and thinking broadly in religious subjects must sooner or later seek for those who through such reading and thinking have already come to fairly well defined convictions. They will find either us or others. So that our business is to make plain where we stand or whither we are moving. We think of it sometimes as a duty to ourselves it may be more truly a duty to them.

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What I should desire when I myself die is that my body be reduced rapidly to ashes, so that it may do no harm to the living, and then, in accordance with Christian feeling, be laid in the earth with the rites of the Church. I do not see that there is any serious Christian argument against such a practice, and from a sanitary point of view it has enormous advantages. — Bishop Charles Gore.

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We do not believe in immortality because we can prove it, but we try to prove it because we cannot help believing in it.

James Martineau.

No man can stand in the tropic forests without feeling that they are temples filled with the varied productions of the God of nature.

Darwin.

# For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"THE FAIRY AND THE MAGNET."

"Did you really catch a fairy with your magnet, father?"

"Not on purpose," I answered, "you might as well set a trap to catch a sunbeam as a fairy."

"Please tell us the tale about your Fairy again father."

"No," said I, "you told me I had dreamt it last time."

"We won't this time," said the children.

"Very well then. Years ago, when you were quite little, I lost my magnet, and thinking it had slipped through a hole in my bag as I came through the wood, I went back to look for it. It was very hot and I soon got tired of looking for it and sat down to rest."

"And you fell—"

"I won't say another word," said I.

"We didn't all speak, father; it wouldn't be fair to stop."

"I shut my eyes to rest them," I continued (a smile dawned on the faces of the young sceptics), "and was thinking of my lost magnet, when I heard a little scream and a thin, excited voice say, 'Oh I can't move, I am under a spell; my godmother said these shoes would be my undoing.' "Of course I opened my eyes widely, and saw a dainty little creature beautifully dressed, and wearing a tiny pair of steel shoes, standing on my magnet."

"What is the matter"? I asked. She looked up frightened, so I smiled kindly and she answered: "A Gnome gave me these shoes. He said they were a reward for my kindness in visiting his mine without being invited, but my Godmother will say he meant to pay me out for being inquisitive and disobedient. Oh dear, oh dear, I wish she were here now. I must call her, I can't stay here for ever. How cross she will be with me!

"Don't call," I cried. "If she appears suddenly she may take me for your enemy and may not wait for explanations but turn me into a white cat, or a stone, or an ugly hairy beast, or send me to sleep for a thousand years; and though, of course, she could turn me later into a handsome Prince, I would rather stay as I am, a plain man. May I send a telegram for you, or can I telephone?"

The little creature began to cry. "I don't know what you mean: you are teasing me, cruel, ugly monster."

"If you call me names I won't help you; you must tell me what happened in the mine and then I will set you free."

She hung her head and hesitated, but soon brightened up and told me her tale. "I have lived," she said, "with my Godmother since I was a very little girl and she is very strict and old-fashioned. Little Sunshine, my greatest friend, may do just as she likes and have all she wants and go about everywhere alone."

"How happy she must be."

"Well, she isn't, but if I were in her shoes I should be."

"No doubt," I said, "yours must be uncomfortable."

"And it isn't fair of her to treat me like a child and forbid me to go further from home than the old Oak, so this morning as my Godmother was commanded to Queen Titania's Court and I was alone, I made up my mind——"

"Did you know why you were not to go further from home"? I asked.

"I heard her tell a friend of hers that there was a mine near the tree and that the gnomes punished those who entered it, and she knew someone who followed a little bright spark and it led down and dow——"

"And," I said, "You saw the little spark and followed it down, and down, and down, and then"?

"And then I heard such strange, sweet sounds, like hundreds of clocks chiming and voices singing to their music."

" Tick a tack, tick a tack,
Turn her back, turn her back.
Tin a tin, tin a tin,
Let her in, let her in.
No, you don't, no you won't.
Who opened the door? He'll do it no more."

"It seemed to me that the singers were quarrelling about me, so I started to run back, when a number of little men with silver hammers in their hands seized me and pushed me into a large cavern through an open door I had not seen. There were lamps hanging on the walls in the form of flowers made of lovely jewels, forget-me-nots of turquoises with emerald leaves and stems, buttercups of topaz, daisies of pearl and amber with diamond dewdrops on them, and a furnace threw up crimson and violet flames in the shape of ferns and trees; but I was so frightened and I cried, "Let me go, let me go."

"No, no, no," the little men sang to the sound of the chimes, "you must be punished for disobedience and curiosity."

"I felt more frightened than ever in my life, but I thought I'd better not let the little men guess it, so I said, "I only came to visit you. It is polite and friendly to call on neighbours."

"Ho, ho, ho. Ho, ho, ho," the little men laughed to the music; and then one who seemed to be the chief of the miners said, "We are much obliged, and we beg you will accept these shoes as a parting gift in return for your friendliness in not waiting for an invitation; and they

pushed me out, and I was running home as fast as I could, and now I can't stir from this spot. You promised to set me free."

"So I will," I said. "Thank you little Fairy for telling me such a nice tale. Don't be disobedient and inquisitive again." And stooping down, I unfastened the shoes and lifted her gently out of them.

"And what became of the shoes, Father"?

"They were magic shoes, and so they disappeared, and so did the Fairy, but the magnet stayed where it was; and that shows that the story is true."

—A.P.S. Author of "The Sea Serpent and the Mermaid," etc.

# The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

"But when she got there, the cupboard was bare." That's the state of my cupboard this month. There isn't one teeny weeny story in it. I suppose you haven't got over Christmas excitement yet. Ah well, better luck next month. Meanwhile, here is a little stop-gap that has dribbled from the point of my busy pen. And I hope Topsy will not forget the waiter, who happened to be your

Loving UNCLE FISHER.

## REMEMBER THE WAITER!

Topsy went to town with Mother. The Winter Sales were in full swing and Topsy's Mother loved bargain-hunting. What a time they had! Scrambling here and pushing there and stair-climbing yonder; and, at the end of two hours, Mother was tired and happy. She had picked up some great bargains. Topsy was tired and hungry, and had picked up a great appetite. Mother knew that, of course, and soon they were in a nice cosy restaurant and Topsy was enjoying a lovely meal as only a healthy growing girl knows how. At the next table, a big red-faced man was just rising from his chair, thoroughly satisfied and contented. At the same moment there came forward a smiling gentleman, with a spotless shirt-front and an equally spotless napkin over his arm. As the red-faced man seemed not to notice the elegant gentleman, the latter bowed and said, "Remember the waiter, Sir."

Topsy went red. "What is the matter, dear"? Mother enquired. "I've just remembered that Uncle Fisher is a waiter," answered Topsy. "Nonsense, dear; he's a minister," said Mother, wondering if Topsy was going to be ill.

"I know that, Mummie; but he's waiting for the story I promised him, and now I'm afraid it's too late."

Which was quite true. But, I believe Topsy, who is really three or four Kiddlekins, will be in good time for our next issue.

# Sunday School Instruction

By REV. W. C. HALL, M.A.

As President of our National Sunday School Association the Rev. W. C. Hall includes the following in his New Year's Message to our schools:—

As Unitarians we sometimes complain that in other Churches there are very many people who ought to be with us; but this it not a matter that ought to trouble us very much. These other Churches are year by year becoming theologically wider, freer in thought, more broad-minded and tolerant. All that is good, but it makes the work of our Churches more difficult So we have to think of ways in which our Churches, which have so great a history, can be strengthened and increased in numbers and religious influence.

The chief way I see is through our schools: we must get more children into them, and we must give better teaching. We must train the children with sound religious knowledge, give them a better religious education than other schools can provide, and make them in due time fellow-workers with ourselves in the common religious duties and labours of our School and Church.

You know what the Roman Catholic says: "Give me your children until they are seven years old, I don't care who teaches them afterwards—they will be Roman Catholics for the rest of their lives." Well, our business is to make our Primary as efficient as the Catholic makes his, and to continue our efficiency throughout the school. We shall then have laid the foundations of an efficient Church; indeed we shall have more than begun the building of such a Church. Let it be remembered that our school is part of our Church: it is really that part of our Church which does the particular work of teaching its younger members—for I make no distinction between Church and School, and every boy and girl is in my thought as much a member of the Church of which I am minister as any of the people who are able to pay subscriptions.

I want you to feel with me that the good future of your Church and mine, and of our denomination, depends most upon what you and I are doing in the Sunday School. Our Association is making a great effort to help us. Let us take and use what it can give; and let us give a hand to it as we can.

# National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

## ECONOMICS AND THE DRINK.

Adam Smith, the pioneer of Economic Science, wrote the following about the waste of labour and money expended in producing alcoholic liquors:

"All the labour expended producing strong drink is utterly unproductive; it adds nothing to the wealth of the community. A wise man works and earns wages so that he may work again. Employers, taken all round, do not pay more wages to total abstainers, but the latter contribute more to their own and fellow-workers' wages fund than do the drinkers."

A Chicago Journal quoting that, said:

"No trade can be accounted of value to the nation if it merely produces or supplies consumption. It must also contribute to the conservation of products and energies, making its output reproduce all the material and labour it represents and add something to the nation's reserve of wealth.

The only economic condemnation that can be brought to bear on the get-rich-quick man, the gambler, the thief, or upon any other promoter of an illegitimate transaction, is the same condemnation that can be brought against the drink trade; it returns nothing of value to the man who spends his money for it while the labour and material used in making it is a net loss to the race. Certainly the money does not go out of circulation. Certainly, it is respent in large part for legitimate commodities. The same thing is true of the money which the highwayman acquires by his nefarious conduct; the same thing is true of the money the prostitute acquires by debasing her body and spreading disease."

The same Journal quoted from Sir George Paish, one of the leading economists of the world, who said:

"Prohibition is an economic question. In England to-day they spend 400 to 500 million pounds on drink (much reduced since). If half that amount were saved in England and elsewhere, among the nations the problems of the world would be solved! As an economist I consider prohibition necessary and inevitable."

The Journal goes on to assert:

"Say what we will about prohibition, it is responsible far more than any other factor to-day for the prosperity of the United States."

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"The more severe the cold, the more dangerous is the drinking of alcoholic drinks."

—Dr. John Rae (Arctic Explorer).

"It can be proved with mathematical certainty that a spoonful of flour has more nutritive quality than four jugs of the best Bavarian beer."

—Baron Liebig.

"Of all persons that I know, who cannot resist alcohol, the chief are the brain workers."

—Sir Henry Thompson, M.D.

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## FROM HOLLAND.

A reader of the Monthly who is a member of The Unity Fellowship, and a Hollander, writes from across the sea—

"It is a great pleasure to me to be a reader of your Monthly, and I cannot refrain to thank you. . . . I sincerely hope and trust you may be spared for many years to be its chief leader and guiding spirit,—for just now all over the world, the liberal-minded thought in religion is awaking, and men who want to serve its cause, which is the Truth of God himself, can hardly be spared. It is a great pity that in England the cause of Unitarianism is not spreading at a quicker pace to-day,—that is to say. although the Truth of Unity is making way in the official Churches (for we see it in the case of Dr. Barnes), yet men like him,—and there are thousands beside him—dare not come forward and join the faith and gospel of Liberty like we understand that. Here in Holland we have much more cause to rejoice over our progress.

WHAT A NEW SUBSCRIBER SAYS when enclosing his subscription for 1928:—"I think it is a real good little magazine, and though I do not belong to any church I can conscientiously say that the Unitarian Faith is nearer to the Truth than all the orthodox religions put together. I believe in freedom of thought in all matters pertaining to religion, the latter being a personal matter between man and his Maker. There is only one substance in the Universe and that is God—Good—Perfection, and if all our activities converge to that One Centre, to my mind that is the only way by which we can be said to worship God in Spirit and in Truth. There is far too much squabbling over creeds and dogmas and far too many inconsistencies in the orthodox churches to-day that simply leave the average man in doubt and perplexity."

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The Unitarian College, Manchester, is appealing for a new endowment fund of £6,000 to meet increased expenses.

# The Golders Green Crematorium and Garden of Rest.

**LONDON, N.W.**

*Telephone:*

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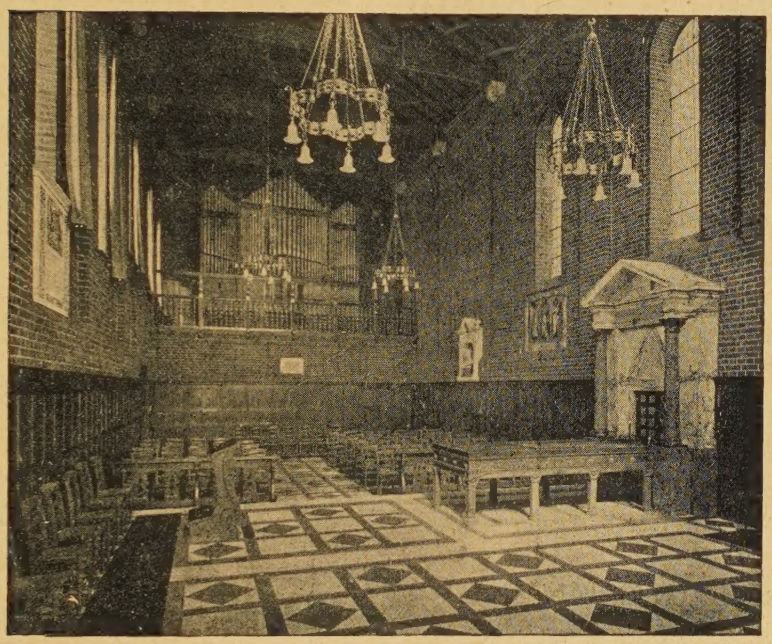

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Situated in its own Extensive Grounds, the Garden of Rest, on the borders of Hampstead Heath, six minutes' Walk from the Golders Green Tube Station. The Charge for Cremation, £6 6s. 0d. includes use of this fine Chapel, containing a 2-manual Organ, Waiting Rooms, &c., available for any form of service. All arrangements will be carried out without delay by any Undertaker, or the necessary forms &c. may be obtained on application to the Resident Secretary Mr. G. A. NOBLE, 52, New Cavendish Street, W. 1.

## (11) THE CASE FOR CREMATION.

Summary of Conclusions—II.

**CREMATION** avoids the perils of earth-burial. Earth-burial is a source of danger and infection. It contaminates the earth. It spreads disease. It pollutes water-courses.

**EARTH-BURIAL** involves the setting aside of good and useful ground for cemeteries. Every year land becomes more valuable, and is needed for profitable purposes. These areas will not be turned to waste when Cremation becomes the vogue.

**THE LAW** recognises Cremation as right and proper, and provides for it.

**FOUL PLAY** is rendered more possible of discovery when Cremation is to take place, as the law insists upon more safeguards and closer medical examination of the body.

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**Those who become members** of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

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**CREMATION AT MANCHESTER**—All information regarding the Manchester Crematorium and Garden of Rest may be had post free from Mr. Arthur E. Piggott, 56, Mosley Street, Manchester.

Telegrams: "Incinerate, Manchester." Telephone: City, 3896.

## Unity Publications.

# Propaganda Postcards

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for School and Home, 5 pages on stiff paper.
12 copies 9d, 50 for 3s., 100, 5s. 6d.

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